

A  
D E F E N C E  
OF THE  
S U B S C R I P T I O N  
TO THE  
XXXIX ARTICLES,

As it is required in the  
UNIVERSITY OF OXFORD:

Occasioned by a late PAMPHLET,  
ENTITLED,  
R E F L E C T I O N S  
ON THE  
IMPROPRIETY AND INEXPEDIENCY  
OF  
Lay-Subscription to the XXXIX Articles,  
IN THE  
UNIVERSITY OF OXFORD.

O X F O R D,

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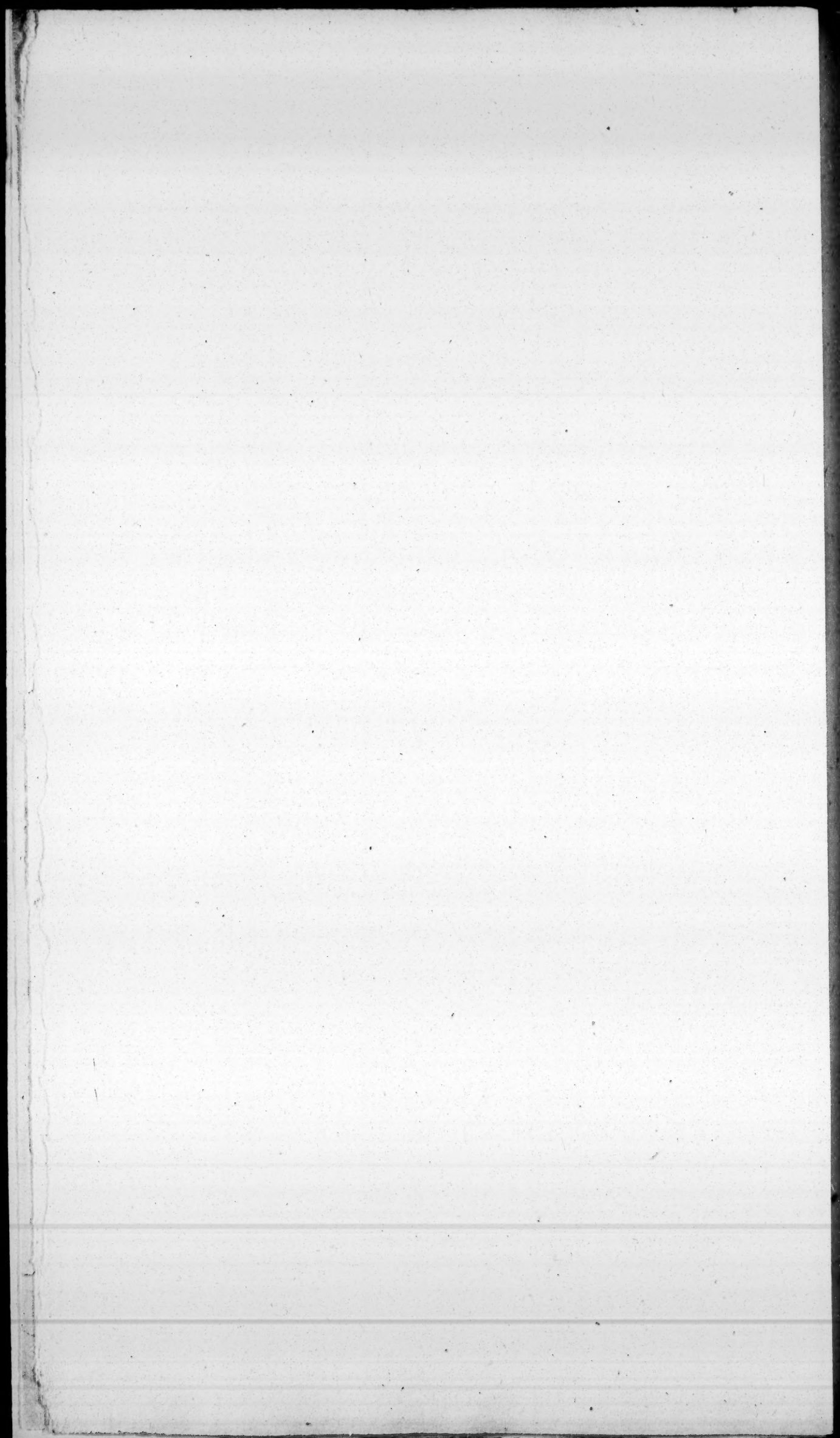




SINCE the above Papers were drawn out I have seen a very judicious and candid Answer to the Reflections. As some Arguments there but slightly touched, are here more fully insisted on, and some few others thrown into the Scale, that Author and the Public will not, I hope, think this further Defence of the University, and the Cause of the Church of *England*, altogether needless and uninteresting.



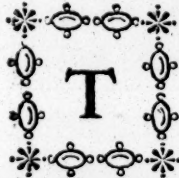








A  
D E F E N C E  
OF THE  
S U B S C R I P T I O N, &c.


 HE University now lies under a heavy Charge indeed, not only of Absurdity in Conduct, and of Defect in plain Reason and common Sense; (*that* she might bear, as it is a Misfortune common to her with all other learned Bodies)\* but it seems, she makes † *unconstitutional* Requisitions from her Members.--- This is a serious Accusation, from which it behoves her highly to clear herself by some Means or other in the Eyes of the World.--- There are but two Ways of doing this; either by denying the Charge entirely and bringing Proof of her Innocence, or by humbly acknowledging her Guilt and correcting that Part of her Conduct wherein

\* Refl. p. 26.    † ib. p. 29.

it lies.---The former of these is, no Doubt, the most desirable Method, if it can be compassed.---In the present Instance, it happens that our Accuser is our Friend.---We have nothing to do but to set down the Charge and *the Proof* on which it is grounded, and they appear manifestly two distinct Propositions, without any Connection or Dependence upon one another. Consequently, 'till other Proof be found, the Charge can pass for no better than mere Scandal. Divested of all Ornaments of Composition, they stand simply thus: " The Law of the Land  
 " doth not require Subscription to the 39  
 " Articles from any Layman" --- "*Therefore*, --- " The University acts unconstitutionally (*i.e.* against the Law of the  
 " Land) by requiring it from any of her  
 " Lay Members."

Were we to admit it as a Truth that the Law never requires Lay-subscription, it contains no rational Proof that the University acts unconstitutionally by requiring it.---To prove this, the Assertion should be, that the Law forbids such Requisition to be made. But this none will be hardy enough to advance.

The Matter then might safely rest here, and the Reflector be left to make the most  
 of



of his Charge. It is an old Practice of those who mean to subvert a Constitution, to pretend a mighty Jealousy for it; and to charge those with Infringements of it, from whose Steadiness in its Defence they have the most to fear. --- But we shall not leave it so. --- The Argument brought in Proof is not only nothing to the Purpose, it is likewise absolutely false. The Law of the Land does at this Day require Subscription to the Articles of the Church of *England* from Laymen. “ *All Subscriptions hereafter to be*  
“ *had or made unto the said Articles by any*  
“ *Deacon, Priest, or Ecclesiastical Person, or*  
“ *other Person who by this Act, or any other*  
“ *Law now in Force, is required to subscribe*  
“ *to the said Articles shall be construed, &c.*  
“ *&c.*”---(Act of Uniformity.)---If a Man be neither Deacon, Priest, nor Ecclesiastical Person, he must, I presume, be a Layman. ---The Sense and Spirit of the Law is pretty plain from hence. The Lay-Reflector was certainly aware of this Objection to the Truth of his Assertion; and to screen himself from the Force of it, is obliged to substitute another Term. --- Heads of Colleges not in Orders, and Civilians (the particular Persons alluded to in the above Quotation from the Act of Uniformity) and besides these, College Tutors are, it seems, neither Deacons, Priests, Ecclesiastical Persons, nor  
Laymen.



Laymen. --- They are *Teachers of Religion*. We shall remind him by and by of this Title, as far as the University Members are concerned, and at present take the Liberty of questioning the Propriety of the Term as applied to Civil Lawyers; and this, on the Authority of no inconsiderable Man.

“ I could never yet know (says this great  
 “ Statist) why the Doctors of the Civil Law  
 “ were more of Kin to the Bishops or the  
 “ Church, than the common Lawyers were.”

---*Clar. H. of Reb. B. iv. p. 242.*---He then subjoins the Reasons for his Opinion, which I shall forbear to quote, both on Account of the Length of the Passage, and because the turning to it may remind many of the fatal Consequences of conceding on temporizing Principles to unreasonable Demands.

But to return. ---- It is undeniably true, that in some Instances the Law of the Land doth actually require Lay-Subscriptions. All that can be said is, that by the present happy Establishment of Religion in this Country, Subscription to the Articles of the Church is not made a necessary Condition of Lay-Communion. ---- To argue from thence that it should not be required as a Condition of Academical Honours, is ridiculous and absurd.

But

But it is said, the requiring of Lay-Subscription is a Perversion of that Summary of Faith and Doctrine from the Purpose for which it was originally composed. If it be so indeed, the University must be content to plead the Practice of the Law of the Land in her Excuse. But how is it proved to be so? Why truly because *Cranmer*, soon after these Articles were framed, by Letter to the Lords in Council, desired they would intercede with the King to empower all Bishops to require Subscription to them from all their Clergy. And this, no doubt, was what was necessary in the first Instance, and all that could then reasonably be required. If, afterwards, the Government saw convenient, for the Purposes of Edification, and Good of the Church, to extend these Articles to others besides the Clergy, I do not see in what Sense such Enlargement of their Use can be stiled *a Perversion of them*; but it will be found, that Regard was had in these Articles to the People as well as the Clergy from the first. The Letter from *Edward VI.* to the Official of the Court of *Canterbury*, runs thus: " That whereas he had  
 " given Order unto *Thomas*, Archbishop of  
 " *Canterbury*, in Letters sealed with his  
 " Signet, for the Honour of God, and to  
 " take away Dissention of Opinion, and

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 “ *Canterbury*, in Letters sealed with his  
 “ Signet, for the Honour of God, and to  
 “ take away Dissention of Opinion, and

“ confirm Consent of true Religion, that  
 “ he should publish, denounce, and fig-  
 “ nify some Articles, and other Things, for  
 “ the Clergy and People within his Dio-  
 “ cese.” *Strype's Cranm. p. 293. Anno 1553.*

Many Particulars to the same Effect in subsequent Times might be produced --- but it is needless --- the whole Spirit of the Establishment breaths the same Language; and it is its greatest Glory.---There are no Arcana,--no hidden Doctrines in the Church of *England* appropriated to the Clergy only; Nothing in which the People are not concerned; their Good and their Edification is intended in every Ordinance on which the Church is formed; and though Subscription be not in general exacted from *them*, it is for their Sakes that the Clergy are required to subscribe. “ Not that the Queen or  
 “ State was careless of the spiritual Good  
 “ of others, leaving them to live and believe  
 “ as they list, but because charitably pre-  
 “ suming that where Parishes were pro-  
 “ vided of Pastors orthodox in their Judge-  
 “ ments, they would, by God's Blessing on  
 “ their Preaching, work their People to  
 “ Uniformity to the same Opinions.”---*Fuller's Ch. Hist. B. ix. § 5.*

What has been said, will, I apprehend,  
 fet



set us pretty clear of any Inconsistency with the Constitution in State. Though even this will be further strengthened and illustrated, by considering the Nature of the University, and the Subscriptions it requires.

In every *Christian* University, a Proficiency in the Doctrines and Practice of the *Christian* Religion, is one Part of the Education intended; and that for *all* the Scholars in general, whatever their future Views or Intentions may be. --- In conferring Academical Honours, some Test is always required of the Improvement of the Candidate in the several Branches of Learning which he is supposed to have gone through. The University of *Oxford* is allowed to be a Seminary for the Church of *England*. It therefore professes to teach the Doctrines of *Christianity*, as they are maintained and established in that Church, and accordingly enjoins the Tutors to instruct all their Pupils in the true Sense of the XXXIX Articles.

When the Scholars, so taught, become Candidates for a Degree, as authentic Testimony is required of their Knowledge and right Opinion in Matters of Human Learning as far as they are advanced; so it is likewise required, with respect to their Religious Knowledge and Opinions; which



must be according to those Articles in which they are supposed to be instructed. Now the only constitutional Test in this Matter, is not by an Examination according to the particular Sense of the Examiner, but by requiring a Subscription and Assent to the Articles themselves in general Terms. ---It was, as hath been shown, the undoubted Intention of the Establishment, that the Opinions of all its Members should be formed according to these Articles.---The contrary I know hath been advanced, in order to serve as the Ground of an Argument to exempt the Clergy too from all Subscription.\* And indeed if the Position be allowed, it will be no easy Matter to disprove the Consequence. Whether the Reflector means really to second the Author of the Confessional, or is fallen unawares into this Snare, he best knows.---This Position, which he so hastily adopts, is as false as it is dangerous. That which is the Rule for the Clergy's Doctrine is, in the Sense of the Church, the Rule for the People's Faith and Practice. A Test

\* Confessional, Page 36, 2d Ed. ---- Certain it is, that in so far as the Laity are allowed not to be bound by these Church Confessions, the Point of Right to establish them as Tests of Orthodoxy is fairly given up, as well for the Clergy as the Laity; since whatever Rule is sufficient to direct the Faith and Practice of the Layman, must likewise be sufficient to direct the teaching of the Clergyman, unless the Clergyman may be obliged to teach Doctrines which the Layman is not obliged either to believe or to practice.

of the Orthodoxy of every Individual is not indeed required ; but of those only whose Situation is such as may probably give Weight and Influence to their Opinions.---The Law of *England* demands no Test, Civil or Religious, where the Peace and Welfare of the Church and State can be equally ascertained without it.---It is on Account only of the probable Influence their Opinions may have on others, that the Clergy are required to subscribe. There is just the same Reason to require the like Test of any other Man, who has already enjoyed the Means of Instruction, and whose Situation in Life may probably make his private Opinions of Consequence. All Candidates for a Degree in the University have had the Means of Instruction: And from the very Circumstance of the Education she has afforded them, and the Testimony she thus gives to their Proficiency, the University may surely, without Arrogance, take it for granted, that their Opinions, when they go out into the World, will have an Influence, that, without such Education, and such Testimony, they would not have had.----This the sagacious *Hooker* well observed, and his Advice in Consequence is on this Occasion particularly seasonable :

“ That



“ That the graver and wiser Sort in both  
 “ Universities, or whosoever they be, with  
 “ whose Approbation the Marks and Re-  
 “ cognizances of all Learning are bestowed,  
 “ would think the Apostle’s Caution against  
 “ unadvised Ordinations not impertinent  
 “ or unnecessary to be borne in Mind, even  
 “ when they grant those Degrees of Schools,  
 “ which Degrees are not *Gratiæ gratis*  
 “ *datæ*, Kindnesses bestowed by Way of  
 “ Humanity; but they are *Gratiæ gratum*  
 “ *facientes*, Favours which always imply a  
 “ Testimony given to the Church and Com-  
 “ monwealth concerning Men’s Sufficiency  
 “ for Manners and Knowledge; a Testi-  
 “ mony upon the Credit whereof sundry  
 “ Statutes of the Realm are built; a Tes-  
 “ timony so far available, that nothing is  
 “ more respected for the Warrant of divers  
 “ Mens Abilities to serve in the Affairs of  
 “ the Realm; a Testimony, wherein if they  
 “ violate that Religion wherewith it ought  
 “ to be always given, and do thereby in-  
 “ duce into Error such as deem it a Thing  
 “ uncivil to call the Credit thereof in Quef-  
 “ tion, let them look that God shall return  
 “ back upon their Heads, and cause them  
 “ in the State of their own Corporations to  
 “ feel, either one Way or other, the Punish-  
 “ ment of those Harms, which the Church,  
 “ through their Negligence, doth sustain in  
 “ that



“ that Behalf.” --- *Hooker's Eccl. Pol. B. 5. sub fine.*

The Conduct of the University then, in this Respect, is consistent, is academical, and strictly constitutional, nay highly beneficial to the Constitution in Church and State, whatever the Graduate may *pursue* afterwards, or wherever he may *migrate*.--- The Ridiculous trifling the Lay-Reflector (notwithstanding his professed Idea of the Seriousness of the Subject) here substitutes in the Place of Argument, can only excite our Disgust and Contempt. Turns of this Kind, in Matter of important Discussion, and Arguments drawn from the personal Characters of particular Men to the Propriety of Measures adopted by them, discover always the Weakness of that Cause they are brought to defend.--*Refl. pp. 22, 23, 25, 26.*

We observed before that this ingenious Author gave the Title of *Teachers of Religion* to Heads of Houses and Tutors, and therefore consents to their subscribing. I cannot help observing here, that he declares the Members of Convocation (who constitute the governing Body that presides over the whole University, and makes Laws for it) have no more Clerical Character, that is, no more Relation to the Church and Religion, than

than the Chamber in the Corporation of the City of *Oxford*, or the Common-Council of *London*.---The Reformers had another Idea, and took especial Care to have the reformed Doctrines, that is the Doctrines of the XXXIX Articles first inculcated in the Universities, as the Sources from whence they were to be derived all over the Kingdom. Old *Hooker*, we see, was of the same Mind: The State hath ever been of the same Mind with the Reformers, and hence in Times of Danger and Schism, recommended the Tests now complained of, as proper Barriers and additional Securities to the established Church. But it seems, their being adopted in Times of Danger, is made an Argument against them; nay more, an Argument for removing them at a Time that more than one open Attack hath been lately made against the whole Establishment, and still more are said to be preparing; at a Time that Infidelity, by all imaginable Arts, but especially by raising Discontents in the Church of *England*, is endeavouring to sap and undermine the Fundamentals of Christianity itself.---This is strange and unusual reasoning.---It is certain that, generally speaking, the Arts of Defence are best considered in Times of Danger and Apprehension. --- There is no Appearance of Precipitancy or unreasonable Fright in the Proceeding of the



the University. --- This Test was first enjoined (says *Wood*) in 1573, by the *Magistratus Academici*, though much resisted by many Gownsmen at the Time: Where we may observe, that they who resisted it had quarreled with the whole Worship and Discipline of the established Church. --- When the Observance after some Years (probably from its not having been enjoined by an adequate Authority at first) came into disuse, it was restored *by Statute* in 1590, --- a plain Proof that Inconveniencies were sensibly felt from the Omission. --- No, in all this and many other Instances the University felt her own Consequence, and shewed herself a wise and zealous Guardian of the Church; a Character that properly belongs to her, and which I hope, and doubt not, she will ever continue to maintain. --- The Reflector conceives that this is seeing her in *too clerical a Light*; a very ambiguous Expression; but whatever it means, on his own Principles, the common Privileges of every Lay-Corporation will entitle the University to confer her proper Honors and Rewards on whatever Terms she sees fit; and, if she contrives to make them subservient to the Good of Church and State, those, who wish well to both, have no Reason to find fault with her for so doing. — Thus far I have confined myself

to the Graduate Subscriptions, which, now the Reflector has furnished us with a proper System, we may be allowed capable of comprehending, --- Indeed it was not very easy beforehand to conceive that any Man in the University was capable of devising such a System. A few plain Arguments however, notwithstanding this boasted System, have sufficiently demonstrated, that the Subscription at taking Degrees is perfectly constitutional, agreeable to the Constitution of the University, agreeable and friendly to the Constitution in Church and State.

As to the Subscription at Matriculation, it hath already been explained and defended, on honest and clear Principles; not one of which the Reflector hath attempted to confute. --- He asserts, indeed, roundly, that Subscription to the Articles can imply nothing but such an Assent or Acquiescence, as supposes an entire Knowledge of the Doctrines contained in them. " The very Compilers of them could not, and did not (he says) give any stronger Testimony of their Assent to them." This is boldly advanced. But is he sure that they actually gave this Testimony; we might, on equal Authority advance the contrary; but we will only suppose the Case: --- Suppose that the Compilers did not subscribe --- I apprehend



hend their Assent to what they themselves compiled, and offered as a Rule of Faith and Doctrine for the Church, was pretty evident without it. This was, at least, as strong Testimony of their Assent, as any Mode of Subscription whatever.---The immediate Successors of the Compilers, on the Review of these Articles in 1571, did not content themselves with a bare Subscription. They joined a declaratory Form, drawn up in very strong Terms. “ We, th’ Arch-  
 “ bishops and Bishops of either Province of  
 “ this Realm of *England*, lawfully gathered  
 “ together in this Provincial Synod, holden  
 “ at *London*, with Continuations and Proro-  
 “ gations of the same, do receive, profess,  
 “ and acknowledge the XXXIX Articles,  
 “ before written in XIX Pages going be-  
 “ fore, to contain true and sound Doctrine;  
 “ and do approve and ratify the same by  
 “ the Subscription of our Hands, the XIth  
 “ Day of *May*, in the Year of our Lord  
 “ 1571, and in the Year of the Reign of  
 “ our Sovereign Lady *Elizabeth*, by the  
 “ Grace of God, of *England*, *France*, and  
 “ *Ireland*, Queen, Defender of the Faith,  
 “ &c. the Thirteenth.

“ MATTHUE CANTUAR.

“ ROB. WINTON, &c.”

*See Burnet on Art. p. 15.*

In the same Kind and Form, not simply, was the Subscription made by the Protestant Princes of *Germany* to the *Augustan* Confession --- “ *Complexi sumus summam*  
 “ *Doctrinæ Evangelicæ necessariam Eccle-*  
 “ *siis, nec dubitamus has ipsas Sententias*  
 “ *nostras vere esse Doctrinam in Scriptis*  
 “ *Propheticis & Apostolicis traditam, &c.*”  
*Melanctb. Op. tom. 1. p. 58.* --- The Reflector calls upon Bp. *Burnet* in Support of his Opinion ---- “ The Subscription to them  
 “ (says Bp. *Burnet*) imports an Assent to  
 “ them, and not only an acquiescing.” Here I must beg Leave to suspect the Fairness of the Quotation --- It is made without particular Reference; and, on a careful Search, I have not been able to discover even the Words. What *Burnet*’s Sentiments on this Subject were, he has pretty fully explained. “ The Meaning of every Subscription, is to be taken from the Design  
 “ of the Imposer, and from the Words of  
 “ the Subscription itself.” *p. 7.* Hence, the same Author infers the Assent of the Clergy, not from their bare Subscription, but from the thirty-sixth Canon; and, in case of Promotion to a Benefice, from the Declaration of unfeigned Assent to the Articles made in the Church. *p. 8.* Now let us consider the Case in Question: Here the University is undoubtedly the Imposer: But  
 it



it hath been shown, that the University cannot, in this Instance, suppose a previous Knowledge of the Doctrines --- And the Subscription is made simply, without any Form of Words --- Consequently the Assent or Acquiescence, which is implied by this Subscription, is not upon Knowledge --- It must therefore be upon Trust. --- "Trust in whom, " says the Reflector, in the Tutor or Law " Beadle?" No; a Trust in that Church of which the young Man professes himself a Member; in which he was born and bred; from which he hath learned all he yet knows of Religion; and in the Doctrines, of which he is come to the University, purposedly to be further instructed. To avoid needless Distinction, I have here used the Words *Assent* and *Acquiescence* jointly; and in this Question, I presume, they are really convertible Terms; since, to *assent upon Trust* to Doctrines that they are true, or, to *acquiesce upon Trust* in the Truth of them, must mean one and the same Thing. The Reflector hath taken upon him however to treat the Use of the Word *Acquiescence*, on this Occasion, with great Contempt. He hath given us, likewise, a Definition of the Word; a very extraordinary one indeed; by which, it is but fair, that his own Use of it should be explained. " The Government (he says) supposes the  
" Church

“ Church to be in full Security by the Sub-  
 “ scription of its Ministers to the XXXIX  
 “ Articles; and the peaceable *Acquiescence*  
 “ of the Laity, who are in Communion  
 “ with her :” That is, according to his own  
 Definition, “ If the Laity are in that State  
 “ of Mind, in which they determine for  
 “ the Sake of Peace, or *from other prudential*  
 “ *Motives*, in Things *indifferent*, and of *small*  
 “ *Importance*,” (such as Articles of Faith  
 and Religion) “ not to oppose the Opinions  
 “ or Doctrines of others, though they can-  
 “ not give their Assent to them.”---With  
 such an Acquiescence as this, every Lay-  
 man in the British Empire might be Papist,  
 Mahometan, or Pagan; and yet, as good a  
 Member of the Church of *England*, as the  
 Reflector thinks it necessary for any Lay-  
 man to be. --- Surely he will not abide by a  
 Definition that forces him to such Conces-  
 sions as this --- and any other that he will  
 substitute to make this Passage unexception-  
 able, will sufficiently justify the Use that  
 has been made of the Word in the present  
 Debate.

The Reflector is sensible, the removing  
 of this Test would be likely to stock us  
 with Sectaries and Dissenters; and thence  
 argues, for removing it, upon the plausible  
 Plan of Latitude and Comprehension. The  
 University,



Univerſity, it is preſumed, will conſider this Conceſſion as an Argument for great Caution at leaſt, if not as a convincing Proof that ſhe cannot remove it agreeably to her own Conſtitution, and that Relation which ſhe bears to Church and State.

It is true there is an Opinion pretty current in the World, that Subscription muſt neceſſarily imply a total and entire Aſſent of the Mind and Underſtanding to the Propoſitions ſubſcribed. But this is only a popular Opinion taken up in general, as many other popular Opinions are, without diſtinguiſhing properly between one poſſible Caſe and another. In Condeſcenſion to this Opinion it hath been candidly propoſed to annex a fair and eaſy Explanation, to be read to the young Men at the Time of their ſubſcribing. This ſufficiently removes every Objection that is worth attending to, and leaves our Eſtabliſhment whole and entire. It juſtifies to the World what is ſtrictly juſtifiable; a very different Thing from apologizing for what is not.----

The Reſlector's Propoſal of requiring the young Men to ſubſcribe to a Declaration *that they will attend Chapel*, is, on all Accounts, very exceptionable: But eſpecially becauſe it is a mere Fallacy, a Deceit  
upon

upon the World; a pretended Barrier to the Establishment; which can really exclude none, be their Sentiments ever so pernicious, and may serve as a Screen for very dangerous Designs. No; if the present Mode be dropt, better have no Substitution at all than such an one as this.

There is one Infination I had almost omitted; and indeed it scarce deserves Notice, since it can only be for Clamour's Sake that the Reflector could lay hold of so stale a Pretence. When nothing else would serve the Turn, Popery hath been the constant Outcry for near two hundred Years, from *Martin Marprelate* to the Author of the Confessional. Observe how it is managed by the Reflector. " In the Church  
" of *Rome*, every Dogma which hath re-  
" ceived a Sanction from her Popes and  
" Councils, is imposed upon her Laity, as  
" well as Clergy, as necessary to Salvation." Now for the Parallel: The University requires a Subscription from her Lay-Members, implying an Assent to the established Doctrines of the Church of *England*, that they are agreeable to the Word of God.---- I want to know wherein the Similarity of the two Cases consists. Nothing, surely, when viewed together, can be more unlike ---yet the Reflector pronounces, that in  
this



this Instance by the University “ an important Distinction between the two Churches “ is destroyed; and the tolerating Disposition of our own, broken in upon and “ violated.” The bare confronting of the two Cases, disproves the former of these Assertions; and, with Regard to the latter, it hath been fully shown in the foregoing Pages, that the Temper and Disposition of the State and University, are in this Respect exactly the same. --- If the Reflector resolves to stick by this Passage, it is plain, that he does not know wherein the true Moderation of the Church of *England*, that Moderation which is indeed its distinguishing Character from Papal Tyranny and Usurpation, consists; that he does not know the true Use and Intent of such a Formula as the XXXIX Articles, nor what is meant by requiring a Subscription and Assent to them.--

I beg Leave to observe only one Thing further. --- The Whole of the present Clamour against Subscription arose originally, and hath been since carried on, upon a Suggestion that the Articles themselves are false. Every Concession to such a Clamour, must be in some Measure a Concession that it proceeds upon just Grounds. --- The Church, the State, the University, all maintain that the Articles are true and

D

agreeable

agreeable to the Word of God, and nothing hath yet been done to shew the contrary.

These Articles were founded on the Apostles and Prophets, JESUS CHRIST himself being the chief Corner-Stone; and while this Foundation lasts they will abide, and the Church that is built upon them.

The University hath ever been foremost in Defence of this Church. It is to be hoped she will not now be the first to give Way to the Violence of an Infidel Assault; especially as there is no better Plea left for it, than the shabby one of a temporizing Compliance, which even the Reflector is ashamed of.

F I N I S.





BOOKS lately printed for J. and J. FLETCHER,  
in the Turle, Oxford.

**T**HE Reasonableness of requiring Subscription to Articles of Religion from Persons to be admitted in Holy Orders, or, a Cure of Souls; vindicated in a Charge delivered to the Clergy of the Diocese of Oxford, in the Year 1771, by Thomas Randolph, D. D. President of C. C. C.

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